SEPTEMBER 1932

LINES OF COMMUNICATION

The Money Changers
The History of the Rooster
Progressive Understanding of God
Obituary: Joseph Jamal and Dr. Ewing
Birds of Palestine

A Diocesan Magazine of the Anglican Church in Jerusalem and throughout the Holy Land, Transjordan, Syria and Cyprus

Editor: ARCHDEACON STEWART, St. George's Close
JERUSALEM

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CALENDAR FOR SEPTEMBER, 1932.

Thursday, 1st. Giles, Abbot and Confessor.

SUNDAY, 4th. **Fifteenth Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Chaplain.
6.30 p.m. The Chaplain.

Wednesday, 7th. Evurtius, Bishop of Orleans.

Thursday, 8th. Nativity of the Blessed Virgin Mary.

SUNDAY, 11th. **Sixteenth Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Rev. E. W. Hamond.
6.30 p.m. Canon Bridgeman.

Wednesday, 14th. Holy Cross Day.

Saturday, 17th. Lambert, Bishop and Martyr.

SUNDAY, 18th. **Seventeenth Sunday after Trinity.**
Preachers at St. George's:
10 a.m. Canon Bridgeman.
6.30 p.m. The Chaplain.

WEDNESDAY, 21st. **Saint Matthew, Apostle, Evangelist and Martyr.** Celebrations of Holy Communion at 7 and 8 a.m.

SUNDAY, 25th. **Eighteenth Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Chaplain.
6.30 p.m. The Chaplain.

Monday, 26th. Saint Cyprian, Archbishop of Carthage and Martyr.

THURSDAY, 29th. Saint Michael and All Angels.
Celebration of the Holy Communion at 7 a.m.
Enthronement of the Right Reverend George Francis, Bishop in Jerusalem.

Friday, 30th. St. Jerome, Priest, Confessor and Doctor.

SERVICES AT SOUTHWEST JERUSALEM.

The services will be resumed in the month of October at the usual hours.

SERVICES AT SAINT GEORGE'S.

SUNDAYS. Holy Communion, 7 and 8 a.m. (also 11.15 a.m. on the first Sunday in the month). Mattins and Sermon, 10 a.m. Evensong and Sermon, 6.30 p.m.

WEEKDAYS. Mattins and Holy Communion, 6.45 a.m. daily. Evensong, 7 p.m.

SERVICES AT CHRIST CHURCH.

SUNDAYS. Holy Communion 7.30 a.m. (also 11 a.m. first and third Sundays, and 7 p.m. last Sunday in the month.)
Morning Prayer and Sermon, 10 a.m.
Young People's Service, 3.30 p.m.
Evening Prayer and Sermon, 6 p.m.

WEEKDAYS. Holy Communion, 7.30 a.m. on Saints' Days.
Morning Prayer, 7.45 a.m.
Evening Prayer, 6.45 p.m. (Saturday 6.30 p.m only).

CONFIRMATION.

According to present arrangements, the Bishop will hold his first Confirmation on October 5th. All those who are desirous of presenting themselves on this occasion will please notify the Chaplain of their own Congregation.

RETREAT.

A Retreat will be held at Ain Karim beginning on Friday evening, September 30th, and lasting until Sunday evening, October 2nd. The Conductor will be Fr. Shropshire, C.R. who will be staying in Palestine at that time. Will all those who wish to be present (especially Confirmation Candidates) please give in their names either to the British Chaplain, St. George's, or to the Rev. K. Warner at Sarafand.

The Money Changers

The more efficient exploitation of the tourist and pilgrim traffic is a subject which now and again engages the attention of the economic and other journals in Palestine. It is pointed out that it is one of the most lucrative sources of national income and should be sedulously cultivated so that each year we may have "bigger and better" tours and make more and more money out of the piety or sanctified curiosity of strangers.

The pathetic fact is that this very cultivation of the tourist or pilgrim traffic for purposes of gain is rapidly killing the goose that lays the golden egg. The commercialization of the Holy Land is steadly destroying the desire on the part of those most interested in the country to visit it in person.

It is all very well to be pestered with beggars in Morocco and with inescapable guides in Egypt: one half expects that sort of thing. It may keep away a number of visitors but most people survive the experience. But in the Holy Land, where one comes with dimly stirring longings for a deeper spiritual experience, with the expectation of carrying away an abiding blessing, it is more than a temporary annoyance to find one's faith preyed upon by selfish, often unscrupulous, touts and agencies.

Devout men and women have gone away with their faith shaken, and strongly advise their friends not to go anywhere near the so called Holy Land if they wish to avoid a like disillusionment. The preposterous stories and nasty ecclesiastical gossip retailed by stupid guides are not alone to blame. Shopkeepers that pester you from the moment you arrive in Bethlehem or at the Holy Sepulchre with inducements to come into their shops and buy, following you to the very grotto of the Nativity or the Holy Tomb to sell you post-cards at a time when you wish to fall on your knees and pray, are also greatly to blame. And even the respectable tourist agencies, which blandly charge you all the traffic can bear, have their share in the soul-destroying business.

The interest of intelligent people in the Holy Land is largely dependent upon the spiritual atmosphere which they find here. When we give up the attempt to make a living from visitors and bend our efforts towards making the things of the spirit live more truly in the hearts of those who come seeking new inspiration, we shall bless both them and ourselves.

The hidden life of Jerusalem is something which the great majority of visitors never have the opportunity to see. Centring about the Holy Places, with all their defects of external beauty or even of literal historic exactness of location, there is a warm pulsing life of simple devotion. The religious life of the common people in homes and convents is made glad with the realization that here God has manifested Himself. Even underlying the differences of viewpoint and practice of the varied national and ecclesiastical groups which have been drawn here is a common basis of faith and life which makes the ancient land holy in God's eyes even today.

When the visitors are enabled to see that these thousands of gentle souls, and not the money-changers and dove-sellers in the temple, are the true people of the Holy Land, they will carry away a very different impression, and will not warn their friends away from the country. C.T.B.

NOTES

Sept. 22nd will see a great influx. The Bishop and Mrs. Graham Brown arrive that day, as also the Archdeacon and Mrs. Stewart, Miss Buckley (the new English sister for Hebron), and new staff for the Jerusalem Girls' College and the English High School, Haifa.

With them may possibly come Mr. J. G. Matthew, C. M. G., O. B. E., late of the Sudan, who has recently been appointed as another Secretary of the Jerusalem and the East Mission to help Mr. Bickersteth in London. He was we understand at one time Director of Education in the Sudan and a member of the Governor's General Council, and is obviously a man of wide experience. He has not yet visited Palestine.

The Jerusalem Chaplain's Letter.

It is a little difficult to write of Jerusalem affairs when one has been absent from St. George's so much during the past two months. With Archdeacon Stewart away in England, Mr. Khadder of Haifa on leave, and Mr. Thompson relieving in Alexandria, the Jerusalem Chaplain has had to take his share of officiating outside Jerusalem. This has been a very good opportunity for visits, not normally possible, to Police posts and one has been able to renew friendships made in Jerusalem during the past year.

It does seem abundantly clear that the myth of the "dead season" has been finally killed. In spite of the considerable numbers of our own St. George's people who are away the congregations have been very good and the thanks of us all are due to those who have carried on in the Chaplain's absence.

The outstanding event of September is the arrival of the Bishop on the 22nd of the month. It is hoped that there will be a good muster in St. George's on Sunday the 25th to welcome him on his first Sunday in the Church.

We have received during the month a very fine Altar Book which has been in daily use since its arrival. It is the gift of Mr. E. B. Harding who was a visitor to Jerusalem last Easter and whom we hope to see again in September. We are very grateful for the gift of this Book which was badly needed.

With the closing of the Diocesan Bookroom we have felt it advisable to extend the scope of the Church Book Stall. The new scheme will come into operation early in October, and we hope to make a fuller announcement in the October issue.

W. A. PARKER.

The History of the Rooster

"The dawn has broke, the morn is up,
Another day begun,
And there thy poised and gilded spear
Is flashing in the sun,
Upon that steep and lofty tower
Where thou thy watch has kept,
A true and faithful sentinel
While all around thee slept."

— From *To the Weathercock,* by A. G. Greene

To a good many readers of this publication it may perhaps come as a surprise to learn that the rooster has a long and significant archæological history behind him, a history which is certainly not surpassed by that of any other species of bird existing in the world in our own times. As a matter of fact we in Palestine should have a particular interest in the past life of the rooster, not merely on account of his association with a certain important incident referred to in the New Testament but also because his figure is engraved on a very beautiful Hebrew seal of the sixth century B. C. recently found by Dr. W. F. Badè at Tell en-Nasbeh, a site situated near the main road a little to the north of Jerusalem. This seal is now in the Palestine Museum. For the sake of clearness the following notes are divided into two main sections, Section I giving the history of the bird up to about the commencement of the first century A. D., and Section II its history after that period; in each case the details are arranged as far as possible in chronological order.

I. Before the First Century A. D.

The common fowl as we know it to-day is obviously descended from the little red jungle-fowl (*Gallus ferrugineus ferrugineus,* Gmelin) whose habitat is India and Malaysia, but how long ago it was first domesticated we cannot say. Mr. Sidney Smith, the Keeper of the Egyptian and Assyrian Department of the British Museum, points out that the history of the old Mesopotamian name for a certain kind of bird specifically called the "egg-bird" clearly shows that this bird, which must be

identified with the jungle-fowl, was known in the early Sumerian period, some time before 2500 B. C. The male bird was mentioned in omen-texts and had several epithets such as "the crested", "the starry", and so on. The hen was used for festival offerings to the goddess Bau, the consort of Ninurta the Sumerian war-god, in the time of Gudea (about 2600 B. C.), when it was kept in the temples.* What Dr. Max Müller thinks is the earliest *representation* of the rooster, or rather of its head, is on an Ægean-Anatolian metal rhyton figured in the tomb of Rekhmire, a vizier of the Egyptian king Tuthmosis III (1501—1447 B. C.). (Compare Wilkinson, *Manners and Customs of the Ancient Egyptians,* 1878, I, Plate IIA, opposite p. 38.) But it is just possible, however, that the head in question is that of a gryphon and not of a cock. I am informed that another early representation of a Mediterranean rooster occurs on a certain Mycenæan potsherd, but the exact source of publication is forgotten for the moment.* Now in the description of the eighth campaign of Tuthmosis III is mentioned a certain country near Syria and Babylonia, part of the tribute from which, it is most instructive to observe, consisted of "four birds which bear (*i. e.*, 'lay eggs') every day" and, as Dr. Kurt Sethe points out, it is quite obvious that such birds can hardly be anything else than the jungle-fowl. For our next reference we come down to a period *not earlier* than the middle of the Eighteenth Dynasty (c. 1425 B. C.) and *not later* than the time of the tomb of Rameses IX of the Twentieth Dynasty (c. 1123 B. C.), to some part of which must be dated a limestone ostracon found by Dr. Howard Carter in the Valley of the Tombs of the Kings at Thebes. This ostracon is of great importance as it bears in black outline the figure of a typical rooster complete with comb, neck wattles, tail feathers, and spurs. (Compare Carter, *op. cit.,* Plate XX.) It is the earliest complete representation of the bird so far known to the present writer. From the inscriptions of the Assyrian king Tiglath-pileser III (745—727 B. C.) we learn

* See Howard Carter, in *Journal of Egyptian Archaeology,* IX, p. 2, to which article, and to the article *Cock-fighting,* in *Encyclopædia Britannica,* XIth ed., VI, pp. 625, 626, I am indebted for many references quoted in the present notes.

* Cf. C. T. Seltman, annual Brit. School of Athens, XXVI, p. 98, fig. 8. Sherd from Mycenae, about 15th Cent. B.C. (head neck of rooster).

that a certain district of Media was known as "the land of roosters", which fact, according to Sidney Smith, implies that the jungle-fowl was brought into Assyria and Babylonia from Persia, in conformity with the Greek name of the bird as will be noted below. It was, he says, certainly introduced into Syria from Babylonia, since in the former country it was called "the Accadian", Accad being the early name for the northern part of Babylonia.

The important seal from Tell en-Nasbeh, evidently the Biblical Mizpah, to which reference has been made in our introductory remarks, bears an excellent representation of a rooster, and came from a tomb in the western necropolis. Above the bird are two lines of Hebrew characters, which read: "Belonging to Jaazaniah, the servant of the king." (See Dr. Badè's article in *The Egyptian Gazette*, May 21st, 1932.) Now assuming the identification of Tell en-Nasbeh with Mizpah to be correct (some authorities believe the latter place is represented by en-Nebi Samwil) it does not seem improbable that Jaazaniah is actually the Jewish captain of the same name referred to in *II Kings*, XXV, 23, and a contemporary of Gedaliah the governor whom Nebuchadrezzar left with a Chaldæan guard at Mizpah to guard the vinedressers and husbandmen remaining in the land. Gedaliah died in 586 B. C. As a matter of fact the Tell en-Nasbeh bird is among the earliest examples found of a rooster portrayed on a seal; for instance, Sidney Smith points out that the only representations of the bird known to him in the ancient art of Western Asia are on two seals dating not earlier than the New Babylonian (625—538 B. C.) or the Old Persian (538—331 B. C.) period. The rooster is not infrequently depicted on pottery of the Old Persian period introduced into Europe; with it sometimes appears the *swastika*-emblem. Also, at a slightly earlier period, the male bird occurs, but in association with hens, on the marbles — dating to about 550 B. C. — from the acropolis of Xanthos, in Lycia, on the southwest part of Asia Minor; while Lucian, the Greek satirist of about the second century of our era, makes the Athenian legislator Solon (c. 638—558 B. C.) refer to "quail-fights and cock-fights." Pindar, the Greek lyric

poet (c. 552—443 B. C.), mentions the rooster, and Aristophanes, the dramatist of Athens (c. 448 - 385 B. C.), names it "the Persian bird" or "the Median", thus clearly indicating it origin before it arrived in Greece, where it was well known in his time.

An interesting story is told of Themistocles, the celebrated Athenian soldier and statesman (c. 514—449 B. C.), who, while moving with his army against the Persians, noticed two roosters fighting vigorously; he halted his troops and inspired them by drawing their attention to the courage and obstinacy of the little feathered warriors. It is said that after the Greeks had gained the victory over the Persians, cock-fights were held annually at Athens, firstly as patriotic and religious events and later as purely sportive ones. From Athens the sport gradually spread over Europe. Parenthetically it may be added that for a long time after cock-fighting became known to the Romans they affected to despise what they called this "Greek diversion"; but subsequently adopted it so enthusiastically that the agricultural writer Columella (first century A. D.) complains that many people were spending all their money in making wagers on the results of the fights! On a certain Lycian coin of the fifth century B. C. cocks' heads form the three legs of a *triskelion.*

Turning again to Egypt we find several good examples of the rooster, figured both as designs on two sixth century B. C. Greek bowls discovered on the site of the colony of Naukratis and as pottery models, of Ptolemaic date, from Thebes (332—30 B. C.). An interesting bronze figure of a rooster showing classical influence, and now in the British Museum, belongs to the Parthian period (c. 250 B. C.—226 A. D.); the Parthians were of course the founders of the powerful dynasty in Persia which overthrew the rule of the Syrian Seleucidæ. (Jews or proselytes who came to Jerusalem from Parthia are referred to in *Acts,* II, 9.) Coming back to Palestine, we may mention the large paintings of roosters and eagles, as well as of real and fabulous animals, which are to be seen in the tombs at Marissa, opposite Tell Sandahannah, in the Shephelah or Lowlands; these tombs testify to the presence of a Sidonian colony during the third and second century B. C. Howard Carter

points out that according to one of the Sacred Books of the East, namely, the Institutes of Manu (which in their present form date somewhere between 200 B. C. and 200 A. D.) the tame fowl was not allowed to be eaten, but against the wild fowl no such prohibition obtained.

II. After the Commencement of the First Century A. D.

Although the rooster is not named in the Old Testament, it is of course mentioned in the New Testament, both in the passages where Christ rebuked Peter *(Matthew*, XXVI, 34, 74, 75; parallel verses in *Mark*, *Luke*, and *John)*, and in the passage where the bird really typifies the early morning when Christ may appear again (*Mark*, XIII, 35). As a matter of fact, in early Christian designs, as for example among those of a certain Byzantine tomb at Marissa, the rooster must chiefly be considered as a harbinger of the dawn* of the coming of Christ, and therefore a symbol of the resurrection. It had also other significations of a more or less minor nature, for some details of which see Martigny, *Dictionnaire des Antiquités Chrétiennes*, 1889, pp.205, 206. Dr. S. A. Cook suggests that its flesh, like that of the peacock, was perhaps believed to be incorruptible and therefore an emblem of immortality. The rooster frequently occurs on Gnostic seals, where its head was used, firstly, for that of the pantheistic Abraxas (where it represented Phœbus, "Terror"; or Phronesis, "Practical Wisdom"), or, secondly, for the head of the serpent Khnoumis, the god of healing and renewer of life. Incidentally, it may be remembered the Gnostic philosophy was constructed about the second century A.D. out of Christian, Jewish, and pagan elements, and was an attempt to combine or reconcile the three different modes of thought.

The assertion of the Roman author Pliny the Elder (c. 23 — 79 A.D.) that "roosters are a terror to lions", recalls a certain Roman stone found by Gardner Wilkinson in the Fayyum district of Egypt, which has engraved on it a lion and a rooster fighting,

* Cf. the following lines from Grey's *Elegy written in a Country Churchyard*: "The cock's shrill clarion . . . . . shall no more rouse them from their lowly bed"; also the Avestan (early Persian) honour to the cock Parodans which calls to early prayer — *Venidad*, XVIII, 23(51).

while a rat runs away with the bone of contention. Proclus (410—485 A.D.), the chief representative of the later Neoplatonists, confirms the assertion of Pliny and adds that the rooster holds a rank among "solar animals, because it appears to applaud the sun at its rising"; also that when the bird is presented to dæmons with a lion's head "they are known to vanish instantly." As we gather from PLINY, X, 25 and LIVY, XXII, 1, omens were drawn from observations on the rooster in Roman times, just as they were previously drawn from the actions of the bird in early Mesopotamian times. On a stone urn, made about the second century A. D. as a receptacle for the ashes of an Archigallus or "high-priest of Attis," is the figure of a cock (*gallus*), whose tail consists of ears of corn emblematic of Attis as a god of vegetation, and who is here to be regarded as a punning reference to the name of the office of the priest. We are told by the inscription on the urn, now in the Lateran Museum at Rome, that the priest belonged to Ostia, a town at the mouth of the river Tiber on its left bank: *M. Modius Maxximus* (sic) *archigallus coloniae Ostiens,* "M. Modius Maxximus, high-priest of Attis of the colony of Ostia." A wooden figure of a rooster, which from its provenance is obviously to be regarded as a symbol of the resurrection, was found by us last season in an early Christian grave at Meydum, a little to the east of the Fayyum, and is of much interest to the student of the period. In conclusion, it may be added that the Greek biographer Plutarch (c. 46—120 A. D.) says the Egyptians of his time sacrificed two roosters to the jackal-god Anubis, "the one white, as a proper emblem of the purity and brightness of things above, the other of a saffron colour, expressive of that mixture and variety which is to be found in those lower regions." ALAN ROWE

NOTE. The following printer's errors should be corrected in my article on the elephant which appeared in the August *Lines of Communication*:- On p. 10 after "ivory objects" insert "of about the ninth century B.C.", and delete the whole of line 3, except the word "from"; on p. 11, line 13, alter "back" to "front"; amend the spelling of "hundred" on pp. 10, 11; alter "XII" to "XXII" and "XiV" to "XLV" near the bottom of p. 12; and read the author's name as in the present article. — The place Beth-zacharias mentioned on p. 11 is situated on the right hand side of the main road from Jerusalem to Hebron.

A Suggested Meditation

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. *Saint Luke 1 :19*

On September 29th the Church celebrates the Feast of Saint Michael and All Angels. Although our Prayer Book devotes a special Collect, Epistle and Gospel to the day, the feast is little observed in our midst. The modern person is apt to greet any mention of angels with a lifting of the eyebrows, and the modern mind is too often blank when asked by meditation on the angels of God to glean some truth applicable to one's life.

Let us picture to ourselves, from many passages in the Bible where angels are mentioned, certain ones from which we may enrich our own devotional life.

We find from references in both the Old and New Testaments that the angels prostrate themselves before the throne of God to worship Him; that they stand holding golden censers in their hands from which incense ascends before the throne of God in praise of Him.

All of this is richly significant to those of us whose life it is to pour out our souls in worship of the God of Hosts. But to those of us less finely attuned to the things of the Spirit, is there no message? Most assuredly. For the angels are *servants* of the Most High God. The key-note of their lives is *service.* That, I take it, has a more familiar ring to most of us. We find that the angels are messengers sent out from the presence of God to bring tidings to men concerning the Will of God.

To turn to the verse quoted above: "I am Gabriel, that *stand in the presence of God*; and *am sent* to speak unto thee, and to shew thee these glad tidings."

Let us picture to ourselves Gabriel the Archangel standing in the presence of God, on tiptoe in his eagerness to speed off to do His Lord's bidding, God's ready messenger sent to signify unto men His Will. Does this imagery suggest nothing to our

sluggishness? St. Gabriel standing in the presence of God, eager, alert, all readiness to be sent out to serve men!

To those of us in the active working world who pride ourselves on the amount we *do*, whose watchword is service to our fellow men, does this picture not likewise suggest that to render adequate service we must first of all *stand in the presence of God* to learn what His Will is?

So we find that the angels of God, even for the most modern minded of us, have a message to deliver which a little meditating upon will yield rich food for thought. Instead of lifting a sceptical eyebrow we shall find ourselves in humbleness of spirit learning from the angels what constitutes true service.

And then perhaps, having done our Lord's bidding, we will not fail also to return to His Presence to offer praise and adoration.

> O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen;*

M. T.

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Progressive Understanding of God*

The decline of the Old Testament as an element in modern education is probably due to a variety of causes. The restricted time allowed for religious education in the overcrowded curricula of today precludes serious study of the complex history of God's Chosen People. Recent scientific and critical studies have made teachers realize that they can no longer present the Old Testament in the traditional manner, word for word and book by book, but they have been at a loss for a better method. Finally the moral conscience of Christians has led to a revolt against teaching many primitive Old Testament notions of God as part of the Christian belief. The net result is that the reading of the older revelation in Church has become less and less edifying.

The rehabilitation of the Old Testament for secondary school pupils is the task which Mr. Hamond, with a long educational experience to guide him, has undertaken with no small measure of success. His series of seven volumes on the Old Testament and the Apocrypha, of which vol. III, "A Short Religious History of Israel," and vol. IV, "The Eighth Century Prophets," are now ready, aims to make the Old Testament available once more as an important aid to Christian education.

Three presuppositions dominate the method of presentation. Man's understanding of God's self-revelation of Himself has been progressive, and the Old Testament record shows how gradually the Chosen People came to believe in their national God as the sole supreme Ruler of the universe. The results of critical studies of the sacred books, when presented in a simple form, may be readily assimilated by the average youth. And the Old Testament is an indispensable prelude to the New Testament, where the longings and aspirations of the ancient seers find their fulfilment in the revelation of the Incarnate God.

The two volumes already published may be taken as

* A review of *A Short Religious History of Israel* and *The Eighth Century Prophets*, by the Rev. E. W. Hamond, M. A., formerly Principal of the Jerusalem Men's College. Christian Student Movement Press, London. 1932. Four Shillings each.

examples of how scholarly research has been placed in well digested, simple form before the student.

"A Short Religious History of Israel" recounts in chronological order the high points in the history of the Chosen People from Moses to Christ. Attention is given to such difficulties as are raised by the crudely anthropomorphic or narrowly national conceptions of God in earlier times, and to supposed attributes of God which are contrary to the Christian conception of Him. Here one sees in perspective the dawning of genuine spiritual monotheism until it is fully revealed in the later prophets.

"The Eighth Century Prophets" illustrates how the author plans to treat the rest of the Old Testament. A concise historical introduction to the message, life and times of each of the four prophets here treated is followed by carefully chosen extracts from the writings of each, translated afresh in a simple, direct style. Three sets of very clear notes accompany the text: on the right of the page in fine type is a brief summary pointing out the meaning of the passage; at the bottom of the page are notes explaining now obscure terms or references employed by the prophet; and on the right side of the page parallel to the text are suggested comparisons with New Testament teaching. Perhaps this last is the most novel part in the book; for whereas most comparisons of the New with the Old Testament are designed to support Old Testament ideas of God, here the author clearly shows how the imperfections of the older revelation are fulfilled, nay even corrected, in our Lord's fuller teaching.

The other five volumes to appear shortly will treat the more important literature from Moses to the Christian era in the same manner.

The letter press is well arranged, the type exceptionally clear and readable, the notes full but not too detailed, and the chronological tables and maps are designed to make the subject as lucid as possible.

It is expected that these books will prove useful not only in schools, but also, as Dr. Cyril Norwood has suggested in his foreword, to Sunday School teachers and to many in our congregations who wish to bring order and light out of the chaos in which their knowledge of the Old Testament has been allowed to rest.

Obituary

JOSEPH JAMAL, Priest

The death of the Rev. Joseph Jamal, on the Feast of the Transfiguration, August 6th, has deprived the diocese of one who with Canon Hanauer has been senior in point of ordination among the clergy of the Church here. We have therefore asked Canon Hanauer to give us some notes on Mr. Jamal's career. The sympathy of the whole community goes out to Mrs. Jamal and her son. The funeral service was held at Christ Church on Sunday, August 7th. *The Editor.*

I first made Mr. Jamal's acquaintance in February 1862; he was then a day-scholar in Bishop Gobat's School. An insertion in the Christ Church Baptismal Register records the date of his baptism as an infant, possibly also of his birth. He was the youngest of several cousins whose families formed the nucleus of the then still infant Anglican Arab Community. The German Arab Community did not yet exist. Most of the boarders in Bishop Gobat's School were, at the time, Orthodox Greek orphans gathered after the Lebanon and Damascus massacres. These were wont, after school hours, to relate their dreadful experiences, having seen their parents butchered before their eyes; and how the Jews of Damascus encouraged the Moslem and Druze murderers by bringing refreshments! And further, they alleged that the Jews thus had an opportunity of obtaining without risk to themselves Christian blood for their Passover ritual, etc!! This last statement invariably caused a debate; the local Protestant lads denying, and the orphans stoutly defending what they asserted. I believe that it was in consequence of these boyish discussions that Joseph Jamal first became interested in the Jews.

When he had finished his studies at Bishop Gobat's School he became first pupil teacher, and then assistant, till about 1869 or 1870, when he joined the L.J.S. (C.M.J.) as a helper to the late Mr. Wiseman in the Hospital Dispensary. He also visited the Moravian Leper Home and expounded the Gospel to the

sufferers there from time to time. The knowledge acquired in the dispensary concerning the use of drugs, dressing wounds, etc., became of great use to him later on. He was ordained a deacon by the late Bishop Blyth in 1887, and a priest in 1889. When after his ordination he took up direct missionary work amongst the Jews, he was everywhere welcomed by acquaintances made in the Hospital, and gladly received into their homes. Besides tracts he used to carry a supply of pills, powders, etc., about with him, and his help as "hakim" and adviser was always acceptable. In 1900 he was transferred to Jaffa and placed in charge of the "Beth Zion" chapel (now Immanuel Church) and other work there. Extracts from his very interesting journals appeared from time to time between 1887 and 1914, in the L. J. S. "Jewish Intelligence". About 1914, the state of his health forced him to retire from the work he loved. He now rests in peace, as he had always wished, in the British German Cemetery on Mount Zion, Jerusalem. J. E. H.

The Rev. William Ewing
M. C., M. A., D. D., H. C. F.

By the sudden passing away on July 28th of the Rev. William Ewing, Minister of St. Andrew's Church, the Church of Christ has lost a faithful and devoted servant, and the Christian community in Jerusalem an outstanding personality. His ministry ended as it begun in the Holy Land. Though this last time Dr. Ewing had been but a few months in Jerusalem he had by the graciousness of his personality and the winsomeness of his message endeared himself to a wide circle of friends from all the Churches. He gave of himself unsparingly to the service of all. Few of those who were privileged to hear the devotional addresses which he delivered at the spring meeting of the United Missionary Council will readily forget them. He was not only a great preacher and a great scholar but also a faithful pastor and a loyal friend, as all who knew him can testify. Friendship and association with him meant inspiration in all that is true and noble.

Dr. Ewing, who was born at Corsock in the Stewartry of Kirkcudbright, Scotland, 75 years ago, studied at the University of Glasgow and the Free Church College in Glasgow, after which he proceeded to Leipzig to work under Professor Dalman. In 1888 he was ordained as a missionary to Tiberias and spent five years there, being the first missionary evangelist of modern times to preach the Gospel on the shores of the Sea of Galilee. His book, "Arab and Druse at Home," was the fruit of his experiences. On his return to the home country he was successively minister of Broad Street Presbyterian Church, Birmingham, Rose Street, Glasgow, and Stirling. In 1905 he was called to Grange U. F. Church, Edinburgh — now St. Catherine's, Grange — and remained there until his retirement in 1931.

During the war he served with distinction as Chaplain to the Forces in Gallipoli, Mesopotamia and Palestine and was wounded. He was mentioned in despatches and the Military Cross was bestowed on him "for long continuous service with the troops, under conditions of exceptional peril." In 1913 he received the honorary degree of Doctor of Divinity from his Alma Mater.

His literary output was considerable. He recorded his war experiences in a volume "From Gallipoli to Baghdad", and among other books which he wrote were a "Life of Dr. J. E. H. Thomson" and a "Life of Paterson of Hebron."

From the day when the proposal was conceived to erect a Church and Hospice in Jerusalem as a memorial from the Scottish Churches to the soldiers who fell in the great war Dr. Ewing was Joint-Convenor of the Memorial Committee and he gave all his great energy to the carrying through of the scheme. It was fitting that he should crown his life's work by ministering in that beautiful House of God to the upbuilding of which he had devoted such loving care.

He leaves a widow, one son and two daughters.

Birds of Palestine

The Pigmy (or Desert) Warbler (Sylvia nana, Hemprich-Ehrenberg) is the smallest of our Warblers. It only inhabits sandy spots, and the briny, desolate desert tracks of the Sebkha at the southern extremity of the Dead Sea, where sparse tufts of *Anabasis articulata* and *setifera, Tamarix jordanis, articulata, mannifera, Atraphaxis sinaica,* as well as tufts of *Stipa Lagascae* and *tortilis,* stunted bushes of *Acacia seyal* and *tortilis, Salicornia berbacea* and *fruticosa, Salsola inermis, crassa, tetrandra, tetragona,* draw from the sterile soil their indispensable food for growth. At first sight it might be mistaken, by its minuteness (total length 140 mm.) for the Spectacled Warbler *(Sylvia conspicillate)* or the Subalpine Warbler *(Sylvia subalpina),* but its general coloration, so marvellously adapted to the desert sand, clearly distinguishes it from its fellows. Its upper side is pale yellow and delicately isabelline, its abdomen paler, almost white. Its first wing feather is very short, somewhat longer than, or at least as long as, the major wing coverts; the third one is the longest; fourth, fifth and second are scarcely shorter.

This lovely creature is very vivacious, timorous and fleet. The male warbles when standing on the top of a plant; its melodious shrill sound surprises the attentive listener by its vigour, and enraptures in the stillness of the desert.

Rueppel's Warbler (Sylvia rueppellii, Temminck) is at once recognisable by its lustrous black lore, upper head (to the nape of the neck) chin, throat and crop. From the root of its bill a very narrow snow-white stria runs along the sides of its neck, and is well set off against its deep black surroundings. The rest of the upper side is ash-grey, underside creamy white with a rosy shimmer.

This charming Warbler is a permanent resident in all parts of the country; it is generally distributed in plains and hills alike and even frequents dry waste heathy countries, if there are some isolated thorn bushes or tufts of grass. But it prefers

thick-set hedges, orchards, tamarisks bordering rivers and small streams (also Spanish reeds: *Arundo donax*), cornfields and meadows. Above all it likes quickest Mimosa hedges, particularly when their seed pods contain caterpillars of our beautiful Mimosa-butterfly *(Virachola livia,* Klug*)* which it skilfully extracts from the inner recesses of the pods. Like all the warblers its movements are quick, and all day long it untiringly searches for insects of all kinds on the plants which harbour it, without going farther afield. Its warble period is of comparatively short duration: the male generally sings only for the space of the breeding season.

The Sardinian Warbler (Sylvia melanocephala melanocephala, Gmelin). The tail of this bird is longer than its wings (62—66 mm.); legs are bright brown; thorax and upper breast nearly white, sides of body browny red. The whole upperside of the male is dark blackish grey, this colour becoming velvet black on the nape of the neck, the crown of the head, front and loreal region. All the parts which are black in the male are dark brown with a touch of grey in the female. The iris is red brown *(Pyrophthalma melanocephala!).*

This Warbler resides in Palestine throughout the year, specially in the scrubs covering the sides of upland wadys, and in bushes, orchards and groves near the coast. It is rather shy and does not like to come in sight too often. But it quite conquers its fear near the nest in breeding time. It courageously flies at a person or animal plundering its nest and tries to frighten away the intruder by all means at its disposal.

Its main food consists of little insects and their larvae, but most of all it devours leaf-lice, particularly gregarious in shady shrubbery. It is less fond of spiders, and consumes but rarely some very soft ripe fruit or berries. Its utility to agriculture is beyond all doubt.

Bowman's Warbler (Sylvia melanocephala momus, Hemprich-Ehrenberg) differs from the preceding one by its much smaller size (wing measures 55,5—59,5 mm.), its shorter tail (64 mm.), the black colour of its head being more sharply limited, the grey

of its upper side being purer, its abdomen clearer white, with a very faint or no grey touch, mostly with a vinaceous dash at its sides. The Iris is yellow brown.

This red-eyed, black-headed Warbler is resident in nearly all parts of the country, and does not migrate. It is an extraordinarily jocund and timorous bird, dwelling in hedges and isolated low bushes; but cultivated land, gardens and reedy growths it does not frequent so often. Its favourite haunts are desert plains covered with half dry shrubs, particularly tamarisk. It generally betrays itself by its rather loud cluck. It breeds in all suitable localities, but its nest is so well hidden that only the most experienced zoologist can find it.

I. AHARONI.

Notes

Mrs. Spicer opened the new tennis court at St. Luke's Hospital, Hebron, on August 22nd by playing a set with three members of the British Police Force. By kindness of the Commandant the court has been made by prison labour for the benefit of the Police and Hospital staff. It has been levelled out of the sloping hillside and does credit to all concerned

The Hospital is planning to hold its usual At Home on St. Luke's Day, October 18th, when it is hoped the Bishop will be present. There will be tea and tennis, and a small sale in aid of the Hospital. Gifts of work, sweets, or cakes will be gratefully received.

Owing to the summer exodus the S. P. C. K. Diocesan Literature Committee has not been able to complete its plans for re-organizing the work of distribution. As was announced in a previous issue, the Diocesan Bookroom ceased to function as a shop on June 30th, but still exists as a *depot* where orders are dealt with: those for English books should be made through

Miss Bullock and for Arabic through the Rev. O. H. Thompson. In the autumn Miss Bullock hopes, with the aid of voluntary labour, to open the Bookroom at stated hours for the sale of books and Christmas cards, details to be announced later. Mr. Maxwell also has some scheme for a bookstall at Christ Church, and Mr. Thompson is setting up local depots for Arabic literature about the country.

We have pleasure in welcoming back to the country Miss Emery, for eleven years on the staff of the Jerusalem Girls' College (1919—1930) who is relieving Miss Presslie as headmistress of the English High School, Haifa. Miss Presslie, we hear, may be married in October.

The T.S. B.F. de Chaumont writes from Troodos, Cyprus, to say that, thanks to two generous gifts of £ 100 each, the overdraft incurred in building the beautiful Church of St. George, Troodos, has been reduced to a little over £ 400. The rest of the news arrived to late for publication.

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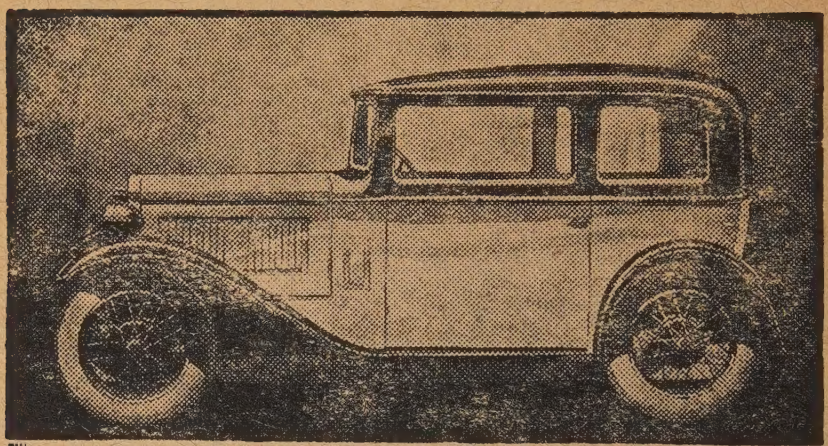

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